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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

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Subjects for Auxiliary Meetings, 1920

JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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WOMAN'S WORK

A Foreign Missions Magazine

VOL. XXXV FEBRUARY, 1920 No. 2

The Korean Crisis

Rev. H. D. Griswold, Ph. D.

In the official adjustment *of mission administration the care of our Mission in Chosen belongs especially to Secretary Arthur J. Brown. So many and so conflicting have been the accounts published in daily and weekly journals of the disturbances in Chosen, in her revolt aginst Japanese rule, that we wished to give to our readers, in this issue of the magazine, an authoritative statement of matters as viewed from the Board's standpoint. Dr. Brown was absent from this country on official business. Dr. Griswold, of our Punjab Mission, has been temporarily in charge of his office and has kindly prepared this article for our magazine.—Editor.*

The history of Korea is conditioned by the fact that she has always been a buffer state. For long centuries she was a bone of contention between China and Japan very much as Palestine was between Egypt and Assyria. According to the vicissitudes of the struggle she was the prey, now of one side, now of the other, "the shuttlecock of the nations," in Lord Curzon's expressive phrase. The great Japanese invasion of 1596-98 left Korea a ruined country, and sowed the seed of Korea's hatred of the Japanese, a hatred which like Ireland's hatred of England, had its beginning in ancient wrongs. The culmination of the struggle between China and Japan for Korea was marked by the China-Japan war (1894-95), which ended in complete victory for the Japanese. Thus China was eliminated as a factor in Korea.

Meanwhile Russia had been slowly pressing eastward and southward, determined to secure in Korea an outlet to the sea. Russia wanted Korea because it lay between her two ports, Vladivostok and Port Arthur. Japan needed Korea strategically, politically and industrially. In geographical position "Korea is an arrow pointed to the heart of Japan." If possessed by another power, it would be a grave menace to Japan's safety. Hence the Russia-Japan war (1904-05), which through the capture of Port Arthur by the Japanese and the victories at Mukden and the Korean Strait eliminated Russia as a factor in Korea.

At last Japan had sole right of way in Korea. Her position was rendered even more secure by the Anglo-Japanese Convention of August 12, 1905, which was an alliance between the greatest naval power of Europe and the greatest military power of Asia. For a time the old camouflaged control continued, the fiction of Korean independence being retained. The Convention of November 17, 1905, really ended Korean freedom, but the formal annexation of Korea as a part of the Japanese Empire took place in 1910.

Rev. Dr. Arthur J. Brown's statement* that "the Korean Peninsula is the strategic point in the mastery of the Far East" is amply justified by the preceding brief sketch of the history. China, Japan and Russia each wanted Korea. Foreign domination was inevitable. The real struggle lay between Japan and Russia. Japanese ascendency, we may say, was far more natural for the Koreans than Russian ascendency would have been. For one thing, Japanese and Koreans both are Mongolian in race and are more or less closely allied in thinking and culture.

**The Mastery of the Far East*, 1919, (to which large indebtedness is acknowledged in the preparation of this article.)

How did the Koreans enjoy the new order of things? The ancient resentments still lived. The efforts of the Japanese to give them stable and efficient government were not appreciated. When Japan took over the administration the Korean government was a synonym for dishonesty and inefficiency. But home rule, however inefficient, is always and everywhere preferred to foreign rule. A parody of "Home Sweet Home" expresses the universal sentiment: "Be it ever so inefficient, there is nothing like home-rule!" Accordingly, from 1904 on there were revolutionary societies in Korea quite as in India, and in 1909 the first civil Resident-General, the noble Marquis Ito, was assassinated.

In 1910, Viscount Terauchi, who has recently died, October 20, 1919, became the first Governor-General of Korea. It was a frankly military government and some of his methods were stern, but he inaugurated during his six years of tenure many important developments. Roads, railways, deepened harbors, industries fostered, schools built, agriculture improved, hills reclothed with forests—these things constitute his memorial in Korea. As regards material improvements, Japan is doing for Korea what Britain has done for India, and has shown the same efficiency. Why should the Korean people not appreciate these things? The answer they would give is threefold: Japan's government of Korea is a military government; Japan treats Koreans as inferiors; Japan discriminates against the Koreans.

Things continued in this way throughout the great war. At the Peace Conference certain formulas were used such as "the rights of subject peoples," "the rights of small nations," "the right of self-determination," etc., which had their effect upon the Koreans. On January 22, 1919, the Korean ex-Emperor died. His death brought back to the Koreans in a poignant way the thought of their national humiliation, and quickened the currents of Korean patriotism. Even before this, in February, the Korean students in Japan had started an independence movement, and many had been imprisoned. On Saturday, March first, a Korean declaration of independence signed by thirty-three men (fifteen members of the Chuntokyo Cult, fifteen Christians and three Buddhists) was circulated. Five days later there was a further peaceable demonstration at Seoul with shouts of *"Mansei!"** and at the same time the students in the High Schools went "on strike." The method followed was that of "passive resistance," very much like that recommended in India by Mr. M. K. Gandhi as a protest against the Rowlatt legislation.

The new independence movement took everybody by surprise, the missionaries as well as the Government. At the outset the police in several places were inclined to treat the movement as a joke. With Japan securely intrenched in Korea, it seemed the height of absurdity for thirty-three men to draw up an independence manifesto and politely request the Japanese to withdraw. But very soon the work of repression was undertaken in most ruthless fashion. The "passive resistance" of the Koreans was met by most active reprisals, with the result that in some cases the Koreans, being goaded to fury, retaliated in kind. There is plenty of evidence that in dealing with the Korean independence movement the gendarmes, whether with or without the knowledge of the higher officials, acted with the utmost cruelty. Wounded men were left for days untended and women were shamefully treated. The whole story ** has been published and should be widely circulated.

The reasons underlying the independence movement have been summarized as follows: Desire for independence; rigor of military administration; denationalization; no real share on the part of Koreans in their own Government; discrimination against Koreans; no liberty

*"*Mansei*" the Korean national cry, meaning "ten thousand years."

**"*The Korean Situation*, Authentic Accounts of Recent Events by Eye Witnesses, may be secured from the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City.

A Korean village street.

of speech, press or assembly; limited religious liberty; practical prohibition of Korean study and travel abroad; expropriation of crown lands; demoralizing influences newly introduced, such as licensed prostitution and the sale of the morphine needle; forced migration to Manchuria; and the fact that many real improvements, industrial and commercial, benefit Japanese more than Koreans.*

How has Japan reacted to the increasing volume of foreign criticism of her methods in Korea? In a cablegram sent July tenth, by the Hon. T. Hara, Premier of Japan, to the Commission on Relations with the Orient, it is admitted that "the régime of administration calls for substantial modification to meet the altered condition of things," and there is a reference to a "fixed determination" to promote the lasting welfare of the Koreans.

Early in September, Baron Saito, an admiral of the Japanese Navy, was appointed Governor-General of Chosen. This step has been criticized as simply continuing the military régime. It is possible, however, to regard the appointment as a compromise between militarists and liberals. Baron Saito's appointment synchronized with two official utterances of policy with reference to Korea, which are of fundamental importance. The first is an Imperial Rescript,* in which the Emperor expresses his conviction that "the stage of development at which the general situation has now arrived calls for certain reforms in the administrative organization of the Government-General of Chosen," and commands "that such reforms be put into operation." *The Seoul Press,* a Government organ, in its editorial comment, regards this as "the real Charter of Chosen, the Imperial pledge that Korean wrongs shall be righted, Korean rights restored, and a benign rule assured," and rightly declares that *"the world outside will certainly look for the exact fulfillment of this Imperial promise."* (Italics ours.)

In the same spirit, Baron Saito, in his Proclamation* to the people in Chosen, begins by acknowledging that "the administrative policy of Chosen should be based on the great principle of placing the Japanese and Korean peoples on an equal footing" (an implicit recognition of the fact of discrimination), goes on to

* See *The Korean Situation* pp. 121-125, (Reports up to May 10, 1919).

* See Editorial in the *Seoul Press,* September 10, 1919.

**Seoul Press,* September 10, 1919.

say that "what is worthy in Korean institutions and old customs will be adopted," including "local self-government at the proper opportunity," and ends with the wish "that government and governed throw open their hearts and minds to each other."

On the Governor-General's Proclamation *The Japan Advertiser* comments editorially as follows: "The promise of Admiral Saito and the policy which it recognizes open the way to that autonomous democratic government which all countries are seeking. . . . What Korea needs is an assurance that self-government is to be a reality."

The Koreans have had the reputation of being a very docile people, subjective and emotional, somewhat lacking in ambition and independence of spirit. Whether they will continue their agitation for complete independence or be content with home-rule within the Japanese Empire cannot be foretold. One thing is certain, however, that the effort and suffering involved in the independence demonstration have put fibre into the Korean people. Someone has said that "it is a veritable renaissance." This new spirit of independence will be a distinct asset both to the Japanese Empire and to the Christian Church in Korea.

We must remember that there is a dual element in Japan even as in America. There is an autocratic, military, reactionary party, which believes in Prussian methods. But there is at the same time a democratic and liberal element, at the heart of which are the Christian forces of Japan. The slogan of the Christian world should be "Back up the better element in Japan!" Japan is properly sensitive, as every nation should be, to the opinion of the best people of the world. If the Koreans will be patient there is hope that their wrongs will be redressed and their rights secured.

Observed By a Trained Eye

ALICE M. BUTTS

SOME of the readers of WOMAN'S WORK may have noticed in the *Yearbook* that my name was again on the list of Chosen missionaries as "reappointed." A good deal lies behind that word when it appears after a missionary's name. In my own case it was taking up my life-work on foreign soil with joyous anticipation of spreading the knowledge of Christ and His salvation. Then followed a break in health, making it necessary to return home and a prolonged stay in the home land for reasons for which any daughter should be willing and glad to give a few years of her life. When that duty was fully discharged and the two loved ones cared for in their old age and laid tenderly away to rest till the resurrection morn, it was with a heart full of mingled emotions that thoughts again returned to the beloved work far away, yet not forgotten. With what joy I am once more associated with my old friends, both missionary and Korean, and take up the work I so much enjoy among a people I so much admire for their sterling worth and ability, and from whom has grown up a church of such splendid consecration and real character.

It has been delightful to see in how many ways the Church has developed since I left. Although it has grown in numbers, yet the greatest development seems to be in character. Conditions have greatly changed. The country has been opened up and outside influences are felt on every hand. Money is more plentiful, wages are high with a great demand for labor and prices for commodities are good. In this way we have felt the effects of the war even in this far-off land. Walking down the main street of our city I notice marks of prosperity on every hand, Large places of business have in a great degree, taken the place of the poor little shops of years ago, fewer people are standing around

idle. Activity and industry seem to be in the atmosphere. The Christians are, of course, the most advanced and enlightened and have their share in all this prosperity, though it has drawn off some of our people and made them worldly-minded. Others, in spite of their prosperity, are sincere and true to their Christian ideals. The Church, as a whole, still continues true to the things which she has in the past considered important. Church services and Bible Classes are well attended. There is faithful preaching to unbelievers and the various activities of the Church are well supported. A men's Bible Class of about one thousand city and country men was held here recently. A class of four hundred city women was held the following week, and the next week our Country Women's Bible Class for ten days. On the second day, four hundred were already in and appearances were that we would have a nice large class, but the disturbance relative to the Emperor's funeral and the rising for independence made it necessary to close the class. A refining fire is now burning among the churches and the Koreans are again called upon to decide what things are most important. We do not expect or want to keep our people off quietly in a corner of the world. They must take their place and part in world affairs today, receiving the advantages and running the risk of the dangers. Our part is to help them meet their new responsibilities and warn them of the dangers. Things are changing rapidly here in the East as indeed everywhere in the world today, and we need the prayers of God's people that the Church here amid all these changes may be kept pure and true to its ideas and be a power for God in the whole Orient.

Part of the section for girls under sixteen in the Pyeng Yang class for country women. Miss Butts is also in the picture.

As I look at this Church again after an interval of absence, the uniqueness of it impresses me as it did in the past. As far as I can see, the Christians are as true and zealous as ever before, and they show a growth and strength that was not so apparent in earlier days. It is growing from youth to manhood and the principles then taught have now become an integral part of their nature. We must respect this advance and not teach them as children, but as adults, remembering that many of them now have as good an idea of Christianity and its teachings as we have.

It is indeed a pleasure to be back again in the work and I hope I will be able to spend many happy years here among this beloved people.

PYENG YANG.

THE DRINK MONSTER cast out of America is already wallowing across the Pacific! And the Drug Monster discouraged in China, is already eating up poor little Korea! Lots of work over here for everybody who is willing to give himself wholly to the service of the Great Army.

EVELYN M. ROBERTS.

SYEN CHUN.

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Miss Marjorie L. Hanson,	"
Mrs. R. K. Smith,	"
Mrs. R. E. Winn,	"

Reinforcements: Miss Etta N. Grimes, Mrs. F. E. Hamilton.

In England: Mrs. J. S. Gale, Fixby, Milner Road, Bournemouth.

In this country: Mrs. J. E. Adams, 1201 Bealle Ave., Wooster, O.; Mrs. A. G. Fletcher, 414 Swarthmore Ave., Ridley Park, Pa.; Mrs. A. W. Gillis, 4013 Berenice St., Los Angeles, Cal.; Mrs. C. S. Hoffman, 47 University Place, Princeton, N. J.; Miss Margo L. Lewis, 698 Ashland Ave., St. Paul, Minn.; Mrs. R. G. Mills, Magnolia, Ill.; Mrs. A. M. Sharrocks, Mayo Bros. Clinic, Rochester, Minn.; Miss Martba Switzer, 231 Benton St., Aurora, Ill.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

——, Dec. 11—Rev. and Mrs. A. V. Gray from Kiangan. Address, Lawrence Hotel, Rochester, Minn.

——, Dec. 14—Rev. and Mrs. C. W. Forman from the Punjab. Address, Kauke House, Wooster, Ohio.

——, Dec. 29—Miss M. Y. Holliday from Persia. Address, Fletcher Sanitarium, E. Ohio St., Indianapolis, Ind.; Miss Mary H. Burgess from Persia; Dr. Mary R. Fleming from Persia. Address, Hinsdale, Md.; Mrs. W. A. Shedd from Persia. Address, 1320 S. 57th St., W. Philadelphia, Pa.

——, Dec. 30—Rev. and Mrs. C. H. Allen from Persia. Address, Lighthouse Point, Silver Creek, N. Y.

——, Dec.—Mrs. F. D. Scott from Central China. Address, 1647 Ocean Ave., Santa Monica, Cal.

——, ——Miss Jean Stoner from Brazil. Address, 836 Bever St., Wooster, Ohio.

——, ——Dr. Louise H. Keator from China. Address, Dixon Hospital, Dixon, Ill.

——, Jan. 4—Rev. and Mrs. H. J. McCall from Brazil. Address, Care of Myron Axtell, Argonia, Kans.

DEPARTURES:

From Vancouver, Dec. 18—Rev. and Mrs. J. H. Arthur, returning to Central China.
From San Francisco, Dec. 27—Rev. Ray C. Smith, returning to N. India.

MARRIAGE:

At Vadala, Oct. 10—Miss Adelaide Ballantine and Rev. Horace K. Wright, of the W. India Mission.

RESIGNATIONS:

Dr. and Mrs. E. T. Lawrence, of the E. Persia Mission. Appointed 1902.
Miss Harriet Gage, under appointment to Persia.

DEATHS:

At Lahore, Dec. 22—Rev. U. S. G. Jones, of the Punjab Mission. Appointed 1888.
At Changteh, Dec. 24—O. T. Logan, M.D., of the Hunan Mission. Appointed 1897.
At Syen Chun, Dec. 25—Alfred M. Sharrocks, M.D., of the Chosen Mission. Appointed 1899.
At Peking—Rev. Chas. L. Ogilvie, of the N. China Mission. Appointed 1911.
At Chefoo, Jan. 7—Rev. Hunter Corbett, D.D., LL.D., of the Shantung Mission. Appointed 1863.

My First Impressions of Chosen

(Mrs. W. M.) Rose F. Baird

One might naturally expect a welcome from those dear friends with whom she has formerly lived or worked, but to receive a warm welcome from those whom one has never seen—a people of a strange land and a strange tongue—this warmed my heart in a way I had not known before.

Our welcome began before we reached our station, for even at Yokohama, Japan, we received messages of greeting. Three Korean men came an hour's ride from Pyeng Yang to ride in with us. When our train pulled in I saw a great mass of strange faces reaching to the very door of our car. Outside the station was a long line of college and academy students who, with their band, had come from the Union Christian College, founded by Dr. Baird, to welcome him back to his home. How splendid they all looked with their long black coats and snapping black eyes—the coming Christian leaders of Northern Korea!

I had been taught to use words of greeting in Korean and could say also *komopsimnaita* (thank you), and their faces brightened as they heard the new *pouine* (lady) using their language. One Korean man went right home and told the missionary for whom he works that the new *pouine* could speak the Korean language! Pangsy, my little woman of all work, did not think so later when I told her to make "potato" sauce for dessert, or when she tried to tell me about a prayer-meeting and I thought she wanted some coal oil, lard, or some other kind of grease. (The Korean word for prayer is *kido,* and for oil, *kidum*). Now, with a few words, many motions and a good deal of guessing, we have come to understand one another fairly well.

But this was only the beginning of our welcome. There were kind friends who came with a chicken, or a "string" of eggs and told us how very glad they were that we had come. Then there were feasts—feasts given by churches, by students, and one given by the first woman believer in Pyeng Yang. How glad I was that I had learned to use chop sticks a little in the Chinese restaurant at home. Can I eat Korean food? Certainly! Who could not eat hot chicken soup with a bowl of steamed rice to put into it; hard-boiled eggs dipped in *chang* (a salty sauce), bean sprouts, *kimchi* (pickled Korean cabbage with plenty of red peppers on it), sponge cake, fruit, etc.? Some of the Korean women can make things very tasty and eating requires little effort. Of course they foreignize their foods when they invite us and often sacrifice themselves to make good things for those they love. The plain Korean food is much poorer than this, as the missionary travelling into the country could testify.

At one feast a Korean pastor was seated near me. We had jam on our table, so I spread a piece of sponge cake and passed it to him. At once he called the attention of the others and said, "You see how favored I am because I sit near the *pouine;* just so if you stay near to Jesus. He will give you good things!"

I was delighted to go to the country

Korean farmers with their primitive methods. Photo. sent by Mrs. A. W. Gillis.

with Mrs. Swallen to attend one of her Bible classes for women. It is an inspiring sight to see those women, some with little babes on their backs, which they have to shake most of the time to keep quiet, listening with spiritual hunger to the precious Word. In these classes they often take up a subscription, not of money, but of days which they promise to give to going to call on the unsaved and telling them the gospel story. Sometimes their subscription in one class will amount to as much as three months. Isn't that an example for Christians at home?

And they sing! I shall never forget how it thrilled me to hear a girl with a sweet voice, singing in Korean, as she was about her work, that song which was so loved in our "Billy" Sunday meetings: "Shine on, shine on." They are shining for Him. In the large Central Presbyterian church, the boys and girls of the Bible school sang most beautifully in their Christmas exercises such hymns as "Jesus, the Light of the World." They had drills of different kinds, cradle songs and recitations. That Light has shined into many hearts and its rays are still piercing out into the darkness. God grant that it may shine to the uttermost part of Korea and of the whole world!

PYENG YANG.

SUFFERING OF WOMEN

TO THE WOMEN *of the home church we give a few definite, concrete incidents to show them at least a glimpse of what their sisters in a distant land have been enduring, largely because they are Christians. While we can not give the names of those by whom these incidents have been reported to us, yet we can assure our readers that they come from absolutely reliable sources and are written in no spirit of malice or misrepresentation, but only with the conviction that the Christian world in the United States should know something of what has been going on in Chosen.—Editor.*

AT TIMES it seems almost as if we must be in a nightmare, so terrible and unbelievable are some of the atrocities committed against this defenseless people. Had it not been that we have seen so much with our own eyes and secured other information from absolutely reliable sources, we could not have believed it.

I will give you a short outline in regard to a few only of the atrocities against Christian women. The wife of a teacher in one of our Academies, herself also a teacher, the mother of one child and expecting another, was ordered to leave her child and go to the police station. Her clothes were forcibly taken away from her and in a nude condition she was beaten and kicked in the presence of many men, until her face swelled and her body become discolored. When finally she was beginning to lose consciousness, they had to hold her up while they continued their horrible treatment. Other women were also abused at the same time. When news of this reached the outside a crowd of about five hundred indignant men assembled and would have done violence had it not been for a Christian elder whose wise counsel prevailed. Two men were chosen to go inside and demand the release of the women, while the crowd waited outside. When they finally came out with the women, one of them had to be supported and this wife of our academy teacher, had to be carried out on a man's back. When the crowd outside saw the women brought out in this condition a wave of pity swept over the whole crowd and they broke out in tears, saying: "It is better to die than to live under such savages!" Then the desire to retaliate again seized them but they were prevailed upon not to commit any acts of violence. Up to the present time indeed the Koreans have shown wonderful self-control during all this time when so many terrible things have come upon them. Acts of violence have been very exceptional.

Another woman had her arms tied behind her back. She was hung up by her hands for five hours and beaten in order to force her to give information. When taken down she was unable to bring her arms forward and some one had to force them in place for her. Her hands were blue and paralyzed and her body bruised all over. After three weeks, although the blood was circulating in her hands, she was still unable to use her fingers.

A girl of twenty-one said after her release that she was beaten at the police station until the perspiration came out all over her body. Then they threw cold water over her. Her arms were pulled tight behind her and tied. Then she was again beaten till the perspiration came out and again cold water was thrown over her. All her clothing had previously been taken from her. This beating is always done by men.

Another woman was stripped and hung up by her hands tied behind her back and was not only terribly beaten, but also burned in tender parts with lighted cigarettes.

Another woman, wife of the pastor of a country church with a congregation of about two hundred and fifty, was seized because she was trying to hold the church together during the absence of her husband and of all the leading members of the church who had been previously seized. She was taken with twelve other women. The other women were not beaten, but she was beaten across the back in such a way that when she was at last freed, the native doctor and the women had to work over her all night to prevent the loss of her expected child. Her husband has been at the point of death in the prison hospital but is reported to be better now. Her brother has been sentenced to two years' imprisonment. There are two little stepchildren at home, so with the expectation of a little arrival soon and a probable sentence of imprisonment on her husband, if he recovers, she has her burdens, but is brave and trustful.

These are all stories of Christian women, many of them prominent in our church work. Women have been so treated not only because of what they themselves have done, but some of them who had done nothing have been tortured unmercifully because of husbands, sons or other members of the family whom the police are unable to find.

We know you are uniting with us in prayer for this people who are suffering thus because they dared to ask to be freed from this kind of a government. From the *Conspiracy Case* of a few years ago, they knew full well what would probably happen, but even so, they have stood up and asked for freedom and are bravely taking what has come to them as a result.

Rev. E. M. Mowry's trial came on with too short notice to give opportunity for the employment of lawyers, and resulted in the conviction and sentence of Mr. Mowry to six months' imprisonment with hard labor. The case was appealed, able Japanese lawyers were employed, and Mr. Mowry was released on bail. When the case came up on the appeal the decision of the lower court was modified, the sentence being reduced to four months with hard labor and suspended for a period of two years. This means that Mr. Mowry is put on parole and, if within the two years he is not charged with any other offence, at the end of the two years he will be discharged. The case has been appealed to the Supreme Court and is now awaiting a hearing.

The facts in the matter are briefly as follows: It has been the custom of Mr. Mowry to entertain Koreans in his home with the idea of thus creating a relationship that will be mutually helpful. After the demonstrations in Pyeng Yang, when one or two of his former pupils asked that they might be allowed to sleep at his home he granted their request according to his usual custom. It seems, however, that Mr. Mowry had the foresight to say to these young men that if they had committed any offence he could not protect or shield them in any way. No attempt to hide them was made by Mr. Mowry and, up to the time of hearing the case on the appeal, none of the men whom Mr. Mowry had entertained had been convicted of any crime. —*The Korea Mission Field.*

"Several of the country churches have been entered by soldiers, hymnbooks, Bibles and record books destroyed. Homes, too, of our Christians have been entered and Bibles and other books carried out and burned. But *we* do not fear for the Korean Church."

WE ARE FORTUNATE in having the opportunity to give our readers this month an exquisite little poem, illustrated by a photograph taken by himself, from the pen of the Hon. John H. Finley, Commissioner of Education of the State of New York—*and* a Presbyterian elder, interested in foreign missions. Dr. Finley visited the East with the American Relief Expedition and, as our public knows, his books, articles and poems are eagerly sought by the most discriminating publishers, so we feel grateful to him for this, some of his Syria photographs and another poem, which will appear in a later issue.

The Vision.

AT GETHSEMANE

JOHN FINLEY

Do you say that I dreamed?
That all that I saw but seemed
And was not to other eyes?
That here near Gethsemane
None stood 'neath the olive tree
'Twixt me and the evening skies?

Mount of Olives
1918

A Sunday In Chosen

Faye E. Edgerton

In our issue *for October,* 1918, *appeared a short article called* "One Girl's Reasons." *It was written at our request by Miss Edgerton, just before she sailed to take up her work in Chosen, and in it she told quite simply and frankly, how she had been led into foreign mission work. Now we have a glimpse of her occupations and interests on the field.—Editor.*

The bugle has just blown "taps" over at the Japanese barracks, but it is only nine o'clock so I can write in peace.

There are two churches here in Chairyung, both Presbyterian, of course, the old one being the larger. They are called the "*Un Yeabaitang*" and the "*Arai Yeabaitang,*" respectively, the Upper Church and the Lower Church. The Upper Church is built on the mountain side about two-thirds of the way up the high mountain which makes almost a complete semi-circle around the south and east sides of the town. It is a little higher than our houses here on the compound, these are on the south side of the hill which shields the town from the wintry blasts blowing down from Manchuria. The valley is open to the West and the road to Sariwon, the railroad station, is cut through a depression in the mountain on the east. A broad road leads from the closely built-up streets of the city to the level terrace where the church stands, tall poplars line part of the road and almost hide the building from sight. This building is peculiar among Korean churches, in that it is covered with gray, corrugated sheet iron; but once inside, it is quite like other churches in the effect of emptiness which it gives at first, there being no pews (except a very few for foreigners), only mats on the floor, no tinted walls nor stained glass windows, decorative organ or unessential accessories. But this church shows evidences of prosperity in the Angle lamps, which are plentiful, these being very expensive at first cost, but cheap to operate.

There was nothing unusual in our service today—the church was well filled, the babies took turns crying to be fed or to be taken out-doors, very considerately agreeing not to cry all at the same time today; but in spite of their rather unusual quietness, I found it very hard to follow the *Chosa* (evangelist) who preached. He *never* opened his lips more than an eighth of an inch and talked very fast, and since he was arguing on the profound subject of the proofs of God's existence, I soon followed the example of most of the women around me and amused myself by watching the babies. I had the advantage over some of them, however, since I sat by a window where I could see those both inside and outside. One little fellow—three or five years old—played on the steps a long while with—what do you suppose?—a huge, gray *spider* (dead, I finally decided), hanging by a string tied round its body! I sat next to Kim Kyung Sil, one of the mothers of the church, whom I met in Seoul last Spring when she came down to visit her son who is studying medicine at Severance Medical College. Her niece, Chang Sunhi, was my teacher while I was in Seoul, and today I met Sunhi's mother (Sunhi is her first name), who also lives here. These two women are both fine-looking, elderly women of the type whose faith has made Korea famous in religious history. Such faith as theirs in the sovereignty and good will of God is bringing the "Jesus Believers" through the trials and persecution of the present so victoriously that they are the constant wonder of the "Unbelievers." Of this same type too is Li Kung Sin, who was Mrs. Cook's Biblewoman in Chung Ju for several years. She is much younger, but old and young alike seem to be imbued with a courage and perserverance, based on this childlike, unshakable faith which is the wonder of us all as we see them enduring from day to day and month to month, with the patience of the Orient and the lamb-like quietness of Christ, things that the pen can not write.

Coming home, we had to pass through the main street of the city, which usually

would not have been extraordinary, but today "Market Day" fell on Sunday, and when you have seen a Korean market once, you will know why it is extraordinary! There is no open place for the market here, as in some cities (Taiku, for instance), but the main streets are full, except for passage room for carts with the wares of traveling merchants, who spread out their goods on the ground, sit down cross-legged beside or behind them and wait for customers. The *sool* (wine) shops and *keesaing* houses (houses of prostitution) are going full blast on the main streets and weird, Oriental music floats out from their doors; the streets are thronged with white-clad people, men chiefly; heavily laden bull-carts, donkeys and mules wend their way down the streets with cries of "Make way! Make way!" from their drivers or leaders; Japanese soldiers stand guard at every corner, watching with a bored air all that goes on, and an occasional mounted officer on his fine horse comes riding haughtily down the street; there is a steady, deep hum of noises and conversation. But one thing is lacking to make it the Oriental counter-part of a western "County Fair," and that is the raucous bawling of the merchants as they urge you to buy their wares, and the alluring words of the *spielers* of the places of amusement; for here in the easy-going Orient, merchants sit and smoke contentedly or chat unconcernedly with those nearby until customers come of their own free will to buy! And you can buy anything and everything at the market, without any exceptions, from groceries, clothing, etc., to house-furnishings, building materials and agricultural implements.

We walked quietly through the crowded streets, looking neither to right or left, and scarcely speaking even to each other, as modest Korean women do, until we reached the quiet side street on which the woman who accompanied me lives. She carried her four-year-old boy, a clean, chubby little fellow, on her back all the way home, as he was too sleepy to walk.

This morning I went with Mrs. Pieters to the women's Sunday-school at the "Lower Church" and enjoyed so much teaching a class of "teen age" girls whom I had taught last Sunday. The Pieters' boys had Sunday-school at Mrs. Sharp's. This evening, at six-thirty, we had vesper service and while the sun was going down in all his usual glory of sunset colors, we listened to Dr. Sharp preach a very helpful sermon on the text, "Noah walked with God."

This is a sample of a new missionary's Sunday in Chosen.

CHAIRYUNG.

Rev. and Mrs. Chas. L. Phillips and family, of Pyeng Yang. Taken one year ago by a Korean photographer working in a Japanese studio.

Bas-relief at Woman's Medical College, Philadelphia.

Our readers *may remember an article which appeared in our issue for July,* 1919, *by Dr. Hall, entitled* A "Battalion of Life" Wanted in Chosen. *Dr. Hall, like many of our doctors, is a graduate of the Woman's Medical College of Pennsylvania. She is in this country on her fourth furlough during twenty-eight years of mission service in Korea. She says she "had the honor to open the first medical evangelistic work for women in the North and to establish the first work for the blind which was later extended to the deaf also."—Editor.*

The Woman Physician

Rosetta Sherwood Hall, M. D.

I wonder how many readers of Woman's Work, who are studying *A Crusade of Compassion,* have been attracted by the illustration acting as a frontispiece to the *Battalion of Life* chapter and have wished to know more about it?

It is the picture of the bas-relief of The Woman Physician which adorns the entrance hall of my Alma Mater in Philadelphia; and was presented by Dr. Rosalie S. Morton of the class of 1897.

In the Bulletin of our Woman's Medical College of Pennsylvania for March, 1916, is an appreciative description of this bas-relief from which I have copied extracts in the united study-books of some of my friends. They have liked it so well that I have thought to share it also with the readers of Woman's Work.

"Close to the heart of every woman who makes a success of life is an ideal which encourages and stimulates her. . . . For many years Dr. Morton has hoped to express in some enduring way her love for her College, the pioneer institution for the education of women in medicine, and her deep conviction concerning the pre-eminent fitness of woman in medicine. The central figure is the physician—her pose suggests steadfastness, progress, capability and sympathy; around her are grouped figures which typify the varied interests and activities of the woman physician. . . . In the foreground on the extreme left, the mother with the young baby represents the field of maternity service so successfully occupied by women physicians in all countries.

. . . To the left of the doctor is a normal young mother who has brought her little daughter to her for co-operation in leading the child through youth to maturity. Behind her is a wayward girl who, by nearness to the normal woman, is led to desire knowledge to escape her physical and mental infirmities. She represents a phase of the social problem which physicians in all countries must meet and solve. Behind her stands a blind girl whose face is lit with hope. . . . Nearer the doctor is a figure thankfully rising to her feet, typifying restoration to health through the correct diagnoses of the general practitioner. . . . Farther to the left is a veiled Mohammedan and other foreign women suggesting the missionary work being done by women physicians who go to the ends of the earth on their errand of helpfulness to needy nations. . . . Kneeling to the right of the center is a mother holding up her sick child, emphasizing the work of those who specialize in diseases of children. . . . Chronic illness is represented by the old woman coming for alleviation of suffering. Near her is a deaf girl bringing to mind the blessed relief given to many by women who have specialized in diseases of the ear, nose and throat. Standing by the nurse carrying a surgeon's apron, is the hospital interne with anaesthesia cone in hand. Next comes a young wife, brought by her husband to the gynaecologist. In front stands a cripple boy representing orthopedics. At the extreme right-hand foreground is a Red Cross nurse, co-worker with the surgeon, ministering to a soldier, a recognition of the work of women surgeons in the war. In the background is a head with flying hair suggesting insanity and typifying the searching analytical studies being made by women into the causes of insanity and of other obliquities from the normal."

I sincerely pray and trust that during the study of the textbook for this year, our women will realize how tremendously worth while every M.D. degree is, both for home and foreign service; and, that, as never before, they will do all they can henceforth to interest and recruit young college women to qualify for this most practical science for women; and supply the needed aid for both American and foreign students of medicine.

The Book Stall

Have you used the Jubilee Songs at your meetings?
Price, 3c; 25c per doz.; $1.50 per hundred.

Who Are We? . . . . . 1c.
Specially for boys. Guessing characters impersonated by six boys.

Days of War in Persia . . . . . 3c.
By Frederick N. Jessup.
Extracts from letters and Journal written at the time.

Then and Now—China . . . . . 5c.
By Mrs. Courtenay H. Fenn.

JAPAN

The Outlook in Japan, 1918 *and* 1919 . . 3c.
By Rev. James H. Pettee, D.D.

Woman's Progress in Japan . . . . 3c.
By Rev. William Elliot Griffis, D.D., L.H.D.

Through North Japan on Runners . . . 2c.
and

Theatre Meeting in Mombetsu . . . 3c.
By Mrs. George P. Pierson.

Betty's Trip to Japan, Parts I and II . 5c. each
By Katharine R. Crowell.

Interesting and spicy letters from Betty to her friends back home. Part I describes the life of the working women; Part II tells of her visit to the schools.

Then and Now—Japan . . . . . 5c.
By Elizabeth P. Milliken.

This is the latest of the *Then and Now* Series. An excellent help for the Jubilee meeting in March. Have you used this series to supplement the history of your own auxiliary?

An interesting leaflet on the Philippines has been written by J. Andrew Hall, M.D., and is on sale by the Philadelphia Board.

Hospitals in the Philippine Islands . . . . . 5c.

EDITORIAL NOTES

We hope that our readers noticed how closely their January number of the magazine followed upon the heels of the December number. Each month we gain some days in the date of our issue, and it will not be very long before the magazine should be mailed in time to be delivered everywhere in the United States before the first of the month of its issue. But the readers who have been writing to complain of the delay in receiving their magazines should remember that this is due to no fault in this office, but solely to the fact that all printers here stopped work absolutely for almost two months. Though printer, circulation office and Editor are all hurrying in cooperation to push things forward, still the regaining of two lost months is not a matter that can be accomplished in a few days.

Those trained observers, Associate Secretaries Scott and Schell and Mrs. Schell, write of the women's missionary societies in Chosen with especial commendation, speaking of them as "practical, systematic and evangelistic" in their plans for sending out home mission workers to their own countrywomen. It should be remembered that the beginning of the organization of such societies was made by our late devoted missionary, Mrs. H. C. Whiting. She was president until her death of the Society in the Chairyung Church, also carrying on a Bible Correspondence Course, in which she sent out lessons annually to over a thousand women.

Of very outstanding interest has been the Student Volunteer Convention at Des Moines, Iowa, resuming its gathering after an interval of five years. The first of these conventions, held in Cleveland, Ohio, in 1891, was attended by six hundred and eighty delegates; this year a maximum point was reached of six thousand, eight hundred and fifty-eight registered delegates. Over eight thousand have gone into active service on the foreign field as a result of these inspiring gatherings, and many more have volunteered who have been unable to go. One striking feature of this year was the number and strength of the group of students from foreign lands, not merely as receptive listeners but as forceful speakers from the platform and as workers in section conferences. Through all was the pervading recognition of new conditions all over the world and new developments of student life and thought. The watchword of the Convention was "The evangelization of the world in this generation!"

Changes which have been sent in for the lists of Board officers on the third page of our cover have been made in this issue instead of, as usual, in January. In these lists we aim to print only the names of those officers with whom readers might find it necessary to communicate. It is not possible to squeeze into that page the names of all the officers of all of the six Boards. Each of these gives the complete list in its printed Annual Report.

As we write this the Federation of Woman's Boards is holding its all-day session in this building. The large questions of advancing work and progressive methods common to all these Boards are under discussion by the leaders who initiate forward steps. We hope to give some account of plans and decisions in a later issue.

Only three days after the sad loss to the Persia Mission of the Rev. Frederick N. Jessup, in the very prime of his valuable and active life, another loss came to them in the passing of Mrs. James W. Hawkes. Mrs. Hawkes had given thirty-five years of splendid service to the cause of Christ and humanity in Persia. She was a woman of exceptional gifts and charm, with marked literary and linguistic ability. Her sisters, Prof. Margaret Sherwood, of Wellesley College,

and Dr. Mary Sherwood, of Baltimore, are widely known in this country. Mrs. Hawkes's home was a centre of hospitality to her comrades in service, her friends and pupils, and to an increasing stream of travelers of all nations. During the war she remained continuously with her husband at Hamadan, bearing every form of physical and mental strain, caring for refugees and the sick, exposed to all sorts of infection, commanding the confidence of all the army tides that swept back and forth through Persia, Russian, Turkish and British. Although news of her illnesss with typhoid had been received, the report of Mrs. Hawkes's death attributes it to the result of a severe operation. Nine of Persia's valiant helpers have been taken during the war years by typhoid and typhus fevers.

GREAT ANXIETY was felt by all her friends last spring, during the severe illness of the dreaded typhus fever, of Miss Esther L. Shields, trained nurse in the hospital at Seoul. Mrs. Ludlow, herself an accomplished nurse, writes that never in all her experience, had she seen one so desperately ill recover. Mrs. Ludlow and Miss Reiner had the nursing care and for weeks "hovered over the almost pulseless form watching the scarcely perceptible breathing." By unwearying care and prayer the patient was brought back to life and later was taken, on a stretcher, to Sorai Beach, the summer resting place of the Chosen missionaries, for a period of recuperation.

AT THE CONFERENCE for Outgoing Missionaries, last spring, the Rev. C. E. Sharp, one of our valued Chosen missionaries, said: "The Gospel of Christ stands for a certain set of ideas and theories and their results in actual life. One who has not seen it can hardly conceive what it means when these ideas are presented to an alert mind for the first time. One man with whom I had talked at length, said that the night after he heard the message he did not go to sleep all night! Sometimes the truth takes hold at once, sometimes its appeal is more gradual. As we see the results on our field of the introduction to and the opening of the Word of God, we gain a fresh realization ourselves of its vital power."

AS A BRIDE, Mrs. S. C. McKee sailed with her husband for China in 1910. With abilities highly trained in college and post-graduate studies she threw herself with earnestness into her work on the field and for ten years gave consecrated and devoted service before she was called to her reward. Her loss to her husband and three little children, one of them only a little over a year old, is unspeakable. Her friends in the Hunan Mission and in the homeland mourn her deeply and will long remember her work and her personality.

CONSCRIPTS OF CONSCIENCE

"I wonder if Ilien isn't coming in today," Mary remarked as she drew the last available chair up into the circle. "I quite expected her."

"Oh, yes, she will be here," responded a girl called by her friends Leslie, "and Janet Gibson is coming with her. I met them on Twenty-third Street and Ilien told me she was on her way here, but had a little shopping to do first. Isn't she the cleverest thing, Merle?"

Mary nodded but did not smile.

"I can't help thinking how soon we shall lose her,—a year hence she will be on her way back to China," she said soberly.

"Oh, well, 'don't be sorrowful, darling','' interposed a handsome incisive young woman, more mature than the others; "as far as that goes, we shall all be scattering far and wide in less than three months. I saw a crocus in bloom this morning."

"It's awfully near, but you'll all be in this country, Miss Roberts, except Ilien, won't you?" questioned Kate Quimby.

"I rather expect to go to Serbia under the M. W. N. A.'s War Committee to do after-war work," was the answer, "that is, if I get the appointment."

"It's not very much further to go on to India," commented Kate. "Why does no one think of that? I judge there is a field for all of us there,—forty million secluded women, they say, who cannot be medically treated by the brethren."

"India? Where did you learn so much of India, *mon enfant?*" a plump dark-eyed girl

inquired with a merry but slightly derisive laugh. "It is not exactly alluring, is it? God's country for me, at least."

"Oh Betty, I wish you wouldn't—" here Mary Earle broke off. Manifestly she had been startled by Kate's unlooked for challenge.

"Wouldn't what?"

"Speak as if we were favorite, not fortunate. Never mind, dear. Say it, if you like—excuse me! You mean to go in for Baby Hygiene, don't you, Betty?"

"No I have given that up. There is a really fine opening in Mottville, and I'm going in for that. It's a factory town and that is best for a quick start. And there are only sixty doctors in the place, counting osteopaths."

"What is the population?" asked Miss Roberts.

"Somewhere around fifty thousand, I think."

"I wish I knew what I was going to do," remarked a girl called Bertha, conspicuous for intelligence rather than personal attractiveness. "I guess I shall take up laboratory work of some kind. I'm perfectly sure I shall never make a success as a practitioner. I haven't the right way with me."

"Nonsense!" declared Betty. "No one makes a success for years in general practice, except in a factory town. I think the more attractive you are the less they want you. For my part I wish there were about half as many doctors as there are in the United States."

"Of course there are some girls who have unusual qualifications of some kind," put in Leslie soberly. "For them it is different."

"Yes, like Merle," added Bertha wistfully.

"Oh, Merle!" was called in chorus.

"Of course she's in a class by herself," the theme was elaborated by Miss Roberts. "She has not only her nurse's training, but her father's reputation to inherit and her brother's practice to step into, ready-made for her. Few have both a pull and a partner like you, Dr. Merle."

"Yes, and you have your own house to live in too," added Betty, "instead of a garret some where and 'mealing out.' And then all this is only the beginning."

"Of course it is." Bertha, who had been trying hard to be heard, now resolutely bore down the other voices. "It was I who brought Merle in— I don't care whether she likes it or not. I judge not—but I wasn't thinking for a moment of these . . ."

"Meretricious advantages?" Kate Quimby interjected as the speaker hesitated. Ignoring the general laugh Bertha persisted, saying with emphasis:

"It is what Merle has done over in France, her record, her work, most of all herself——"

To Mary Earle's relief the telephone rang just then and she was able to extricate herself from the toils of talk which had taken a turn little pleasing to her. Hurrying into a small passage and closing the door firmly behind her, she took down the telephone receiver. A man's voice, with marked distinctness, asked to speak to Doctor Mary Earle. Then finding it was she who had answered the call, the voice said,

"Miss Earle, would it be possible for you to come to the Woman's Medical College Hospital? You are needed at once."

"I can come at once."

"Thank you. Goodbye." The speaker rang off. Mary proceeded without delay to dress for the street. In five minutes she re-entered the living room and when she could make herself heard above the tumult of discussion she excused herself to her friends, saying there had been an emergency call from the Hospital. As she closed the door voices were raised in lively exclamations.

"Wouldn't you know Merle would be the one to get the call!"

"She is the fashion already."

"She has the Hospital staff at her feet just as she has us."

* * * * * * * * * *

When Mary reached the Hospital she was met by a message from Miss Gibson, the head nurse, asking her to come to a certain private room in the long annex. Asking no questions Mary hastened thither, prescience of ill quickening her steps. Miss Gibson surely had been on her way to Waverly Place with Ilien Siu an hour or two ago. What had happened?

The two met in a small ante-room, but only for a moment.

"Yes. It is Ilien," Miss Gibson said, her face very grave. "I can't tell you about it now. She was struck down by an automobile while we were on our way to you; we fear she is badly hurt internally. The doctor has to make an examination, but Ilien will not permit it until you are here to give her the ether."

Mary did not speak, had not spoken; there was no need. Without an instant's delay she followed the nurse into the adjoining room where she found lying on the narrow hospital bed the young Chinese girl student she had learned to know and love. Ilien Siu smiled when she saw Mary as if with a sense of sudden comfort and relief, then held out one hand, tiny and dimpled like a child's. She looked singularly unchanged, Mary reflected; perhaps the situation was not to be tragic after all.

The physician, who stood a little apart, his watch in his hand, Mary vaguely realized was unfamiliar in the Hospital, being in the uniform of a British medical officer. This did not surprise her, nor was she surprised when Ilien with brightening eyes said simply, glancing in his direction.

"Doctor Earle, this is Dr. Balfrey, he is an honored friend of mine. He says he will join you in the care of me."

The fact that Mary recognized then "the mysterious Major" of the *Cumberland*, of whom she had more than one sight before the end of the voyage, seemed then a matter of the smallest possible consequence.

VIII

It was after midnight when Mary Earle, white and spent, dragged herself up the long

flights of stairs in the apartment house, the elevator being off duty, and let herself in quietly at her own door.

The living-room was lighted by a single, shaded electric bulb. Kate Quimby who had been dozing in her padded kimona came to meet her, removed her hat and cloak, made her sit down in the armchair from which she had risen, and, before either had spoken a word, placed a cup of steaming hot milk on a tabouret, by her side. Mary looked up, response in her eyes.

"Good girl," she murmured with a little twisted smile, then drank the milk with due appreciation, Kate watching her the while, with maternal eyes.

"Now I can find my voice, Katie," Mary began, leaning back and stretching out her long arms in an expressive gesture. "I was so sorry not to telephone you but there was not a minute for it. It was Ilien Siu."

"Mary!" Kate exclaimed, dismayed.

"Yes, she was run down about four o'clock by an automobile at the corner of Broadway and Twenty-third Street. The spine is desperately injured."

Mary spoke quietly but her face was pain-drawn and haggard.

"Do you know how it happened? Was she alone?"

"Janet Gibson was with her. They were coming here, you know. Janet told me something about it; it is very strange. They started to cross the street, not precisely together, but each for herself at the same moment. Janet lost Ilien from view for a little after she herself had reached the opposite sidewalk. When she caught sight of her again, to her horror she saw that the child had stopped short about half way across, her eyes fixed, Janet thought, on a man in khaki who had just passed her and whose appearance startled her. Then the traffic closed between them. When it cleared a little there was shouting and confusion and Ilien was being carried by two policemen almost directly past where Janet stood."

"How dreadful!" groaned Kate.

Mary was silent for a little, then continued.

"Janet directed everything, that is the only consolation. They took her into a shop. Ilien was conscious and as unperturbed as she always is,—that Oriental submissiveness of hers stands her in good stead now."

"Is there any hope?"

Mary shook her head doubtfully, her eyes downcast.

"It is not fully determined," she continued a moment later. "The case is not chiefly in charge of the Hospital surgeons. This officer, the sight of whom startled Ilien when she was crossing the street, it seems, was a doctor whom she had known and worked with two or three years ago in Chinatown. She was herself doing nursing there that summer. Poor little thing, how brave she has been, and how little we have cared to enter into her struggles, Kate," and for the first time Mary's voice broke. "Well," she began again, "Ilien loved this doctor because he was very good to her people in their poverty and helplessness, but she had seen nothing of him for a long time. As far as I can gather the sudden, unexpected recognition startled her so that she lost the sense of her danger for just those few seconds. It is a terrible crossing."

"I suppose this doctor never knew——"

"Oh, yes. It had been observed that he wore the caduceus . . . " Mary hesitated, Kate fancied, seeming a little confused. "Ilien, as I said, was conscious and her first words to Janet, there in the shop where they took her, were that some one follow this man and bring him to her. She knew, you see, that he would come. In fact, I think he was already bent in that direction, a doctor being called for. He helped Janet to bring Ilien in the ambulance to our Hospital, and I think on the way he gave her his promise that he would take care of her."

"That won't make any difficulty, I hope, with our Hospital doctors?"

Mary was silent.

"You didn't know this man?" asked Kate.

"I know him now. He brought me home."

"Good for him. Do you like him? Do you think he will do as well as our own . . .?"

Mary had risen now to prepare for bed. Kate, realizing anew her weariness, exclaimed,

"You poor love, I won't ask you another question."

"I will tell you about the doctor tomorrow. I really am too tired now, Kate. He is all right. But I'll answer the questions I know you must have answered tonight."

Standing in her chamber doorway Mary then summed up briefly the tale of Ilien's injuries and of the tentative prognosis. The girl might live a fortnight, even longer, but there was little hope of recovery. This Ilien herself, naturally, did not know.

(To be continued in March number.)

The Taiku Leprosarium is located about a mile from the city and is a part of our regular medical work. I had the privilege of starting the leper work about four years ago, but the new buildings were just completed and dedicated one year ago. It now accommodates one hundred and fifty patients and we hope to enlarge it soon, as a good many very pitiable cases are still on our waiting list. Connected with the Leprosarium, but separated from it, is the work for the untainted children of leper parents which we are just beginning. One of the strongest ties that binds me to the foreign field is my leper family. I feel that my years spent in Taiku would not have been in vain had I nothing to show for them, but these one hundred and fifty souls saved from a life of sin and suffering to one of eternal joy and happiness. They are ever present with me although the ocean is between us.

A. G. FLETCHER, M.D.

HOME DEPARTMENT

The Presbyterian Woman and the Interchurch World Movement

There were a good many of her at the Conference at Atlantic City during the week ending January twelfth. Sometimes she wore a rather hunted expression as she mentally tried to fit in all the Boards and Federations and Committees and Councils and to plan how to adjust them to the big machine which was to make them of influence and effect throughout the whole world. It was interesting to watch comprehension and enthusiasm dawning and growing as more and more she grasped the realization that what seemed like an overwhelmingly huge machine was really not another organization, when she already had enough of these to drive her to the very confines of insanity, but just a sane, coherent plan to make co-operative effort possible. "The whole Gospel to the whole world" was Christ's plan, but the carrying of the message was not a task that could be accomplished by her auxiliary, or her presbyterial society, or her Board, or even by her General Assembly! It was a task big enough to challenge the best efforts of the whole Church of God. This little Baptist church here could not carry it, nor a little Methodist church there, nor that struggling group of Presbyterians yonder. *It must be done,* but how can we do it? Individually we can not. Let's all get together! Then with Omnipotence back of us we can do anything!

That, in various forms of expression, was the keynote of the whole World Survey Conference, the penetrating *motif* of the inspiring utterances of the Church's leaders, sometimes apparently conflicting but in reality essentially harmonious. It was really the leaders, lay and clerical, who formed the great body of over thirteen hundred delegates which packed the great hall on the Steel Pier so full that unless you were ahead of time you had no chance of a seat. As they thronged in, it looked in numbers like a Billy Sunday crowd, but it was a crowd in which every individual stood for something of vital importance. The list of delegates, issued since the Conference adjourned, reads like a roll call of officers of the mighty army of church workers. Our own Foreign Board sent its President, four Secretaries and one Associate Secretary; the Home Board was strongly represented; so was the American Board and the Methodists were numerous and all flushed with pride over their recent achievements — forty denominations numbering twenty-one millions of members, in fact, came together by their representatives with one purpose.

When the women assembled at their own special meeting at the Chalfonte, there seemed a great number of them, but in the Convention they were quite submerged for the *personnel* was very predominantly masculine. Only two women adorned the platform, Mrs. Grace Farmer, in charge of the Women's Activities Department of the Movement, and our own Miss Hodge. On each of the Committees, where the work of the Conference was doing from seven-thirty in the morning until midnight, important women were appointed, and some of the Editors of the women's periodicals were there as delegates or as guests of the Publicity Committee, Mrs. Bronson, of *The Missionary Link,* Mrs. Douglas, of *The Home Mission Monthly;* Miss Alice Kyle, of *Life and Light,* and a few others.

When John R. Mott whacked his gavel for the opening session, the roar of conversation of over a thousand deep voices "came to order" with a jump! Mott has been called a Czar and he

needed to be somewhat autocratic to keep that dynamic body under control. Those who had "sat under" him at Edinburgh, ten years ago, maintained that he missed the bell which he wielded so relentlessly (and wisely) there. As clear and as forceful as a bell was his formulation of the rules governing the assembly and the purposes for which it had gathered. In his opening address he made so convincing the reasons why there should be an Interchurch World Movement that many who had come to doubt, to criticize and to depreciate, experienced then a change of heart and remained to become enthusiasts. The frankest discussion was in order and all the criticisms that are floating around could be freely voiced. Dr. Mott said: "We have come together in order that the various bodies represented here may become a formative factor in shaping the final plans of the Interchurch World Movement. And here let me say in the most emphatic manner that these plans can still be shaped. There has been very little done which cannot be undone. There has been nothing done which can not be corrected, insofar as mistakes have been made."

In sketching beginnings, Dr. Mott mentioned the fact of special interest to us Presbyterians, that the "little candle" from which has developed the calcium light of the Interchurch World Movement was a suggestion from Mr. James M. Speers, of our Foreign Mission Board, that our and other Boards should study and utilize in their peaceful work some of the efforts toward a common object of the Allies in war. Each progressive step of the Movement was very carefully outlined, dates and names of leaders given, and attention was called to the remarkable fact that on every such occasion there resulted "substantial unanimity on the part of all present expressed in unmistakable terms that the time had come when we should set before us this ideal of getting together and of doing together whatever we could conscientiously do together, and whatever our judgments convinced us might more economically, more efficiently and more fruitfully be done together."

The speaker urged an atmosphere of sympathetic understanding from which alone could come true unity. "It is a terrible responsibility," said he, "for one to become a non-conductor; to have such an attitude of mind and heart that it precludes the largest manifestation and the freest working of the omnipotent spirit of Christ. Happily, those persons are not here. There is not one who has come to this place with a selfish motive. We have come here out of busy lives, with an unselfish desire that by getting together at this fateful, this tragic moment in the life of the world, at this time of unparalleled urgency because of the rapid increase of cancerous growths on this continent and among the less highly organized lands, unparalleled urgency also, I thank God, because of the unprecedented triumphs of pure Christianity in almost every quarter of the world. we may take advantage of the rising spiritual tide."

We should like to tell in detail of the results as reported of surveys already accomplished; of suggestions from the department of women's activities; of the large rally of our Presbyterians in the First Church and the discussion there of how thoroughly our Church should be enlisted in the Movement, and of other points in these crowded three days. Much of this information will be given in the weekly papers and in monthlies not limited to our small space.

E. E.

The Centenary of Medical Missions

The Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions.

In 1819, Rev. John Scudder, M.D., sailed for India, and began his work as a medical mis-

sionary. Fifty years later, in January, 1870, Clara Swaim, M.D., went to India to begin medical work for women and children. We celebrate therefore a Jubilee as well as a Centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will appear in the press and an attractive program has been arranged for union meetings, which it is hoped may be held throughout the country during the latter part of March. The complete program may be obtained after February first from Mr. F. P. Turner, 25 Madison Avenue, New York City. It will include valuable historical material, a dramatic presentation, *The Doctor's Dilemma,* by Mrs. E. C. Cronk, an appeal to young men and women for service, by Helen Barrett Montgomery, with other interesting features.

The 151st Psalm

YOU WRITE IT!

"One generation shall praise Thy works to another"

LET US write a jubilee psalm of praise to God for our fifty years of missionary work in partnership with Him. Like the psalmists of old let us review historically His goodness: first, to our own local society, appointing an historian to delve among old minutes and evolve a paper which shall omit all the tedious and stress the vital events; second, to our own beloved Board (see *Then and Now in the Philadelphia Board*); third, to each of our mission fields (see the fifty-year series called *Then and Now in China, Persia,* etc., written by our special correspondents in the fields). Then, as the culmination of the Jubilee draws near, let us marshal as many as possible of our pioneers, charter members, etc., to do them honor. Finally and most important, let us see to it that the new generation takes up the antiphonal, and to that end present to your Parent Society as a Jubilee gift some new young people's societies and Light Bearers—with leaders guaranteed for at least two years—lest it be said in the future "There arose a generation that knew not."

RACHEL LOWRIE.

MRS. WELLMAN, of Wenatchee, Wash., was one of those who have expressed their deep interest in seeing in our August number some of the faces of the new Presbyterian Expeditionary Force. She sends us some verses inspired by the pictures, from which we can only give an extract.—*Editor.*

TO THE P. E. F.

We look into your faces, girls,
Faces all in a row,
We gladly greet The P. E. F.,
Our hearts are all aglow

With love for you and for your work,
Your Master's work and ours,
You heard the call to work for Him;
Gave Him your youth's fresh powers.

Under the banner of His love,
And with the Spirit's sword,
The P. E. F., and the reserves,
Will gain the great reward.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, February 17th. Topics:

Our Treasury, Chosen.

THE CLOSE of the third quarter brought the finest set of reports from the presbyterial treasurers that we have ever had. Practically all the reports were received on time and the amounts were eloquent evidence of the work done during the period. The receipts for the month were $110,723.04, of which approximately $50,000 was for Jubilee Fund. This brings the total receipts for Jubilee Fund up to $125,000.

TREASURERS' BOOKS at headquarters will close March 15, 1920. All final payments from presbyterial treasurers must reach Miss McMullan, treasurer, on or before that date.

THE FOLLOWING ASSOCIATE MISSIONARIES were adopted at Directors' meeting: Mrs. William Harvey Perkins to go to N. Siam; Miss Ethel Lena Sindles to go to China.

IT IS NOT OFTEN given to us to *see* the joy of the missionary in the granting of hopes deferred and the sure promise of enlargement of the work dearest to her heart. We had this unexpected pleasure at our last Board meeting when Miss Adelaide Browne, of Kodoli, India, heard by chance, as it were, from the Treasurer's report, that the longed for $3,300 for Kodoli had actually been granted. Her surprise and joy were beyond telling, and it was shared by every one present.

NEVER BEFORE has the Church of Christ been given the chance to care for so many orphans. The earth is strewn with them. "Who is sufficient for these things?" Along comes Miss Adelaide Browne, of Brownie fame, to tell of the success of our former befriending of famine orphans of the first college girl among them and of the two hundred and fifty children of the Brownies. What better encouragement could we have as we take up the new

burden of the piteous orphans in the Near East and elsewhere?

MRS. C. A. R. JANVIER, of India, spoke of the encouraging work in Bible-study in India, and said the Spirit of God was working among the people. Prayer-meeting was full of the missionary spirit. Miss Annie Morton, of China, wanted a fine young woman for the High and Normal School; Miss Manuella Morton, China, asked our prayers for Miss Cogdal, of Shanghai, that she might recover sufficiently to return to her own home; Mrs. Paul Erdman, of Syria, spoke of the open doors of opportunity brought to us by the war, better understanding of the missionaries, spread of literature, Moslem doors open, orphans committed to our care. Who is to enter these open doors? Mrs. J. P. Cochran, of the New York Board, told of the awful suffering of the people and their needs.

WE ARE VERY glad to welcome home Mrs. Geil, after her year's absence in the Far East, and Miss Hollis, from overseas.

ANOTHER MEMORIAL Jubilee gift for sending out new missionaries has been received: $75 for Rev. William Greenough and a gift of gold —the original ten-dollar gold piece given her by her aunt many years ago—was given as a memorial Jubilee gift for the aunt.

WE WERE glad to welcome Miss Mary E. Clark, Associate Secretary for Student Work, at Executive meeting.

From Chicago

Meetings at Room 48, 17 North State Street, every Friday at 10 a. m. Visitors welcome.

THE WESTMINSTER GUILD DRIVE, Miss Porter says, is running high and we shall have many new members and additional organizations.

THE MEETING of the Interchurch World Movement called out a large audience of people intensely interested in the surveys of the equipment for service of the Christian Church and of its relation to the needs. Also, we wished to hear of the plans for closer cooperation between the manual laborers and the Church.

THE APPOINTMENT SHEETS were sent out in December. At first sight the figures look large, and they are, if we consider our gifts of any previous year to be our standard of giving. Why should we do that? We have always given to missions the smallest sum which seemed compatible with Christian respectability. A few people could deny this statement by their generous if not self-sacrificing gifts, but most of us have not risen above the "mite society" idea. Four-fifths or possibly more of our generation are likely to die without having heard the Christian message unless we Christians move faster, and plan really to share our privileges.

DR. INMAN'S new book, *Intervention in Mexico*, is full of interest and most timely. It is now in our Library at Room 48, for your use.

A GLANCE at the Treasurer's sheet on the last page is not sufficient to reveal all the interesting facts concealed within those figures. The statement that the month from November 16th to December 15th, yielded $51,200, does not show that $500 of that amount was a bequest, and $18,325 for the Jubilee. The total for the year to December 15th, amounted to $171,195, an increase to that date of over $79,180.

From New York

Prayer-meetings first Wednesday of each month, 10.30 a. m., Assembly Room, Eighth Floor, 156 Fifth Avenue, New York, N. Y. Other Wednesdays, half-hour meetings, 10.30-11 a. m., for prayer and reading of missionary letters. LITERATURE SHOULD BE OBTAINED FROM ROOM 818.

WHEN MRS. STANLEY WHITE, leader of the December prayer-meeting of the Women's Board of Foreign Missions, asked how many missionaries were present, at least six, representing four fields, responded; they were Miss Lillian Wells, of Japan; Mrs. Ralph C. Wells and Miss H. R. McCurdy, of China; Miss A. Adelaide Browne, of India; Mrs. J. A. Funk and Mrs. F. G. Coan, of Persia. The messages from Persia and Syria were most graphically presented by Mrs. Hugo Muller, of Urumia, Persia, and Miss Charlotte H. Brown, of Sidon, Syria. Mrs. Muller's story of the deportation of the Urumia missionaries in 1918, and of the wonderful work which has to be started all over again, under most difficult circumstances, was a thrilling appeal for more workers on the field and more intercessors at the Home Base. Miss Brown told of Relief Work in Syria with "starvation stalking through the land" as a result not only of the war, but of locust and plague. When a missionary relief worker asked a Syrian woman, "What resources have you?" the reply was, "Only you and God!" Dr. Stanley White told of plans being made to extend the work in Syria as the way opens.

AT A LOYALTY SERVICE held one Sunday morning in the First Church, Providence, R. I., the pastor suggested that a Christmas offering be given the Board of Foreign Missions and asked for pledges. In about twenty minutes, four hundred and seventy dollars was pledged, and more came in later. In view of the fact that a large amount had been pledged by women, the pastor suggested that one hundred and seventy-five dollars of the amount be turned over to the Woman's Missionary Society for Life Memberships in the Board, which was done, and the certificates of membership are going to five women, some of whom are shut-ins, as Christmas greetings.

THE CHINESE FLAG, offered by Miss Edith C. Dickie to the presbyterial society of the New York Board reporting the largest number of new leaders for Band and Junior work secured during the Jubilee campaign, has reached New York. What record are the presbyterial societies making in the matter of leaders for children's work?

FEBRUARY is the month when the Annual Report blanks are being filled out; the result will be satisfactory if the secretaries of local societies will carefully and promptly answer *all* questions on the blank, making inquiries uncertain, and writing the result clearly and legibly, giving the initials of each name and

the street number, where there is one. Synodical and presbyterial secretaries can not send clear and complete reports to the Board unless they have the co-operation of local secretaries.

A CARD OF THANKS:

MRS. JOHN S. KENNEDY and MRS. A. F. SCHAUFFLER beg to express their appreciation of the Christmas Greetings sent them by their Missionary friends. Four hundred and sixty were received, too many to be acknowledged individually.

From San Francisco

920 Sacramento Street. Meetings first Monday of each month at 10.30 and 1.30. Executive session, third Monday. Prayer Service, first and third Monday at 12-12.30.

Rev. Ray C. Smith, on furlough from Fatehpur, India, gave a very telling address on the work in that great empire at December Board meeting. Since he went out to India, nineteen years ago, he has seen great progress in the spread of the gospel. The mass movement has replaced the method of receiving isolated converts who often became discouraged in the face of the cruel ostracism of their families. American Methodist missionaries conceived the plan of confining their efforts to one class of people; they took one district and located workers among the natives of the Sweeper caste, until all the Sweepers there knew the message. Whole villages came over at once. Presbyterians have adopted the same method, beginning also with the Sweepers, who are fairly steeped in the Gospel. Strange to say, this low caste people have an influence upon the high castes, Sweeper women going into the houses every morning to remove refuse or carry gossip. Asked by the high caste women for news of other houses, they tell about the preaching they have heard the night before in their villages. There are 6,000,000 Chumars, those who work with the skins of animals, the curing of hides and the making of shoes. According to the Hindus, the Chumars are very low in caste. Even the shadow of a Chumar is polluting; they are forced to live in a community by themselves. Their position is very depressing, practically, they are slaves, though the government does not recognize slavery. They realize that Hinduism has nothing for them and some have become Mohammedans. We must have a large number of new missionaries to work for the Chumars and native workers. The educational work among these people needs a much larger support from America. It is hard to remain as scavengers and have the respect of the people. Only one in ten can read and write. If we give these people too high an education it takes them out of touch with their class, but too little education makes them unable to help their people. India is a great land for social functions. At weddings, they camp for days on the family of the bride. At these weddings they discuss what the missionary is doing. "Only Christ is worthy to wear the diadem of India," and only Christ shall wear it. And the native of India who said that was not a Christian!

Occidental Board is honored to have a visit from Miss Mabel M. Sheibley, of New York City, Executive Secretary for the Women's Boards on the New Era National Committee. A conference and reception will be held at the Mission Home on December 16.

From Portland, Oregon

Headquarters, 454 Alder St. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.; visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

The Annual Meeting of this Board will be held at headquarters in Portland, on the third Tuesday of April (1920). At this meeting the officers for the ensuing year will be elected. Every contributor to the Board who is present is entitled to a vote.

The Biennial Assembly, which was postponed last year, will be held in the First Church of Seattle, on the *fourth Wednesday* and *Thursday* of April, and will embody the Jubilee spirit. This is an important meeting and it is urged that every presbytery auxiliary, and each young people's society, send delegations. There will be further notice in the next issue of Woman's Work.

RECEIPTS, NOVEMBER 15 TO DECEMBER 15, 1919

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Athens,	$731.49	Columbus,	$1,936.45	Lima,	$1,244.84	Pittsburgh,	$13,051.25
Baltimore,	3,688.45	Dayton,	990.50	Mahoning,	2,211.03	Portsmouth,	595.94
Beaver,	892.95	Elizabeth,	4,139.00	Marion,	1,554.95	Redstone,	2,229.09
Bell,	60.71	Erie,	5,327.35	Monmouth,	1,775.23	St. Clairsville,	2,003.93
Birmingham A,	117.75	Florida,	16.50	Nashville,	428.10	Shenango,	1,049.46
Blairsville,	1,763.00	French Broad,	107.75	New Brunswick,	2,222.15	Steubenville,	1,724.37
Butler,	1,616.55	Gadsden,	6.50	New Castle,	1,554.10	Toledo,	1,217.95
Carlisle,	1,202.85	Grafton,	278.24	Newton,	624.00	Union,	652.90
Chattanooga,	325.60	Holston,	254.93	Northumberland,	2,487.25	Washington City,	5,158.21
Chester,	2,515.77	Huntingdon,	3,718.70	Parkersburg,	337.00	Washington,	2,656.00
Chillicothe,	423.60	Huntsville,	93.25	Philadelphia,	9,129.47	West Jersey,	1,403.91
Cincinnati,	4,056.20	Kittanning,	1,924.67	Philadelphia, North,	6,076.32	Westminster,	1,747.01
Clarion,	1,038.53	Lackawanna,	3,114.43			West Tennessee.	287.40
Columbia,	237.00	Lehigh,	1,189.36				

Wheeling,	$902.45
Wooster,	1,524.98
Zanesville,	1,294.90
Mississippi Synodical Society,	51.75
For Regular Work,	$56,877.67
From Legacies and Annuities,	725.50
For Jubilee Fund,	54,345.77
	$111,948.94
Miscellaneous,	$1,707.12
Legacies, Int. on Investments, etc.,	1,277.80

Total Receipts since March 15, 1919:

For Regular Funds,	$156,382.11
From Legacies and Annuities,	2,775.50
War Emergency Fund,	146.00
For Special Funds,	890.65
For Jubilee Fund,	117,259.11
	$277,453.37

Janet McMullen, *Treasurer*,
501 Witherspoon Building, Philadelphia.

The Woman's Presbyterian Board of Missions of the Northwest

Colorado	
Boulder P. S.,	$1,098.00
Denver,	1,248.80
Pueblo,	1,355.15
Illinois	
Alton,	716.70
Bloomington,	574.59
Cairo,	25.00
Chicago,	2,637.57
Ewing,	528.17
Freeport,	550.57
Mattoon,	885.47
Ottawa,	596.70
Peoria,	100.00
Rock River,	809.00
Rushville,	1,632.00
Springfield,	1,708.70
Indiana	
Crawfordsville,	1,305.53
Fort Wayne,	1,140.50
Indiana,	1,003.45
Indianapolis,	2,329.46
Logansport,	1,242.30
Muncie,	1,036.92
New Albany,	494.70
Whitewater,	983.00
Iowa	
Cedar Rapids,	$867.59
Corning,	669.90
Council Bluffs,	378.00
Des Moines,	1,040.50
Dubuque,	491.09
Fort Dodge,	496.80
Iowa,	1,145.89
Iowa City,	557.50
Sioux City,	804.10
Waterloo,	622.59
Michigan	
Detroit P. S.	3,325.89
Flint,	167.16
Grand Rapids,	148.83
Lake Superior,	375.27
Lansing,	329.41
Monroe,	5.50
Petoskey,	132.00
Saginaw,	1,177.92
Minnesota	
Adams,	202.05
Mankato,	709.30
Minneapolis,	3,057.21
Red River,	262.25
St. Cloud,	232.50
St. Paul,	$1,660.50
Winona,	347.87
Montana	
Butte,	158.05
Helena,	93.50
Nebraska	
Box Butte,	117.00
Hastings,	215.50
Kearney,	448.60
Nebraska City,	890.40
Niobrara,	134.76
Omaha,	1,065.01
North Dakota	
Bismarck,	160.50
Fargo,	285.43
Oakes,	61.00
Pembina,	122.13
South Dakota	
Aberdeen,	$242.00
Black Hills,	104.37
Central Dakota,	281.00
Sioux Falls,	462.00
Wisconsin	
La Crosse,	60.50
Madison,	1,126.15
Milwaukee,	1,199.50
Winnebago,	410.50
Wyoming	
Cheyenne,	101.00
Sheridan,	86.55
Miscellaneous,	164.71
Total,	$51,200.06

Designated Receipts for Month:

Regular Work,	$32,874.74
Jubilee Fund,	18,325.32
	$51,200.06

Total Designated Receipts to Date, March 16 to December 15, 1919 (9 Months of Fiscal Year):

Regular Work,	$126,544.39
Jubilee Fund,	44,651.15
Total,	$171,195.54
U. S. A. Liberty Loan Bonds,	$600.00

Women's Board of Foreign Missions of the Presbyterian Church

Albany,	$590.20
Binghamton,	689.00
Boston,	1,017.58
Brooklyn-Nassau:	
Brooklyn,	1,584.65
Nassau,	318.00
Buffalo,	187.00
Cayuga,	56.00
Champlain,	317.65
Chemung,	131.00
Columbia,	245.00
Ebenezer,	226.00
Genesee,	252.00
Geneva,	381.00
Hudson,	488.05
Jersey City,	4,112.50
Long Island,	$194.75
Lyons,	453.02
Morris and Orange,	2,038.56
Newark,	512.00
Newburyport,	101.00
New York,	6,052.22
North River,	259.00
Otsego,	482.00
Princeton,	165.00
Providence,	280.00
Rochester,	3,199.82
St. Lawrence,	387.16
Syracuse,	396.78
Transylvania,	176.50
Troy,	986.50
Utica,	$1,394.00
Westchester,	584.58
Interest,	442.13
Legacy,	$23,750.00
Miscellaneous,	158.75

Receipts from November 16th to December 15th:

Regular,	$17,824.02
Jubilee Fund,	11,035.38
Legacy,	23,750.00
	$52,609.40

Total Receipts since March 16, 1919:

Regular,	$121,460.40
Jubilee Fund,	33,348.09
War Emergency,	1.00
	$154,809.49

(Mrs. James A. Webb, Jr.) Nellie S. Webb, *Treas.*,
Room 818, 156 Fifth Avenue, New York.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

Abilene,	$76.60
Arkansas,	117.18
Amarillo,	321.90
Austin,	76.37
Brownwood,	82.25
Carthage,	279.00
Cimarron,	84.00
Choctaw,	11.00
Dallas,	263.55
Emporia,	145.00
El Reno,	48.00
Ft. Smith,	81.25
Ft. Worth,	295.35
Highland,	304.85
Hobart,	48.00
Iron Mt.	$70.50
Jefferson,	60.25
Jonesboro,	11.50
Kansas City,	981.25
Kirksville,	102.00
Larned,	310.00
Little Rock,	19.50
McAlester,	114.00
McGee,	156.25
Muskogee,	104.00
Neosho,	613.00
Oklahoma,	297.36
Osborne,	170.73
Ozark,	214.00
Paris,	421.60
Pecos Valley,	$30.30
Rio Grande,	60.22
Sedalia,	259.00
Solomon,	211.00
St. Joseph,	365.00
St. Louis,	2,319.40
Topeka,	892.10
Tulsa,	$225.00
Waco,	363.05
Wichita,	590.25
Oklahoma Synodical,	10.00
Miscellaneous,	29.66

Total for the month,	$11,235.22
Total for year to date,	31,798.61
Jubilee Fund for month,	7,501.39
Jubilee Fund for year to date,	15,595.83
Relief Fund for month,	66.25
Relief Fund for year to date,	317.75

Mrs. B. F. Edwards, *Treasurer*.

Woman's Occidental Board of Foreign Missions

Receipts from September 20 to December 20, 1919:

Phenix,	$391.15
Southern Arizona,	63.68
Benicia,	354.00
Los Angeles,	7,236.25
Nevada,	17.00
Riverside,	513.25
Sacramento,	374.30
San Francisco,	1,887.21
San Joaquin,	$797.30
San Jose,	790.30
Santa Barbara,	530.45
Ogden,	58.50
Southern Utah,	61.00
Miscellaneous,	726.49
	$13,800.88

Distributed as follows:

Regular Work,	$11,051.83
Jubilee Fund,	2,749.05
	$13,800.88
Total Jubilee Fund,	$6,104.05

Mrs. Guy Campbell, *Treasurer*,
920 Sacramento Street, San Francisco, Calif.

DATE DUE

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